CHRISTIAN INTELLIGENCER
AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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The truth of the Resurrection of Jesus Christ.

A SERMON,

BY BENJAMIN MARDON, A. M. of Glasgow Scotland.

TEXT. "*This Jesus hath God raised up, of which all we are witnesses.*"—Acts ii. 32.

A belief in the resurrection of Jesus, constitutes the proper difference between the Deist and the Christian. While the former, compelled by the unsuspected testimony of Heathen antiquity, admits, that a professed Prophet appeared in Judea, in the reign of the Emperor Tiberius, and was there crucified by the order of Pilate the Roman Procurator, but acknowledges no further part of the history of this celebrated person—the Christian maintains, that his Master was not left in the grave, but that, by the special interposition of the Deity, on the third day from his crucifixion, his body was re-animated, and that he afforded his disciples abundant evidence of the reality of his resurrection, by repeated intercourse with them for forty days subsequent to that event. To the credibility of all miracles, it has been objected, that *we* have never experienced such deviations from the laws of nature, and have therefore no sufficient reason to admit of their *possibility*. But if we believe in the existence of the Sovereign Creator and Governor of the world, we must, consistently admit, that whenever it pleases him, for wise and benevolent purposes, he can depart from the ordinary method of his administration. Now, from the evident design of miracles, to attract the attention of mankind to a prophet's pretensions, they cannot become the subject of general experience, as the objection would require. With the reality of divine interposition in past ages of the world, we have no means of becoming acquainted except through the medium of human testimony. We admit the validity of human testimony in the common affairs of life, even those of the greatest consequence to our happiness; it is the source of the most important knowledge which we possess, so that it may be fairly maintained, that nothing but the peculiar object of miraculous events, can have led some philosophers, to discredit its pretensions in the affairs of religion. But as long as human nature remains as it is at present, and the absolute necessity of a reliance upon testimony continues to be felt by every reasonable being, the advocate of Divine Revelation has nothing to fear from the arguments of his opponent.

On investigating the evidence for the resurrection of Jesus, we have to examine two classes of witnesses. We have, on the one hand, the Heathen historians; who admit the reality of our Lord's crucifixion but, by their language respecting his religion, imply their disbelief in his resurrection from the dead. We have a number of other writers also, who affirm with the former, that our Saviour actually died but likewise maintain, that on the third day and for several weeks succeeding his crucifixion, he appeared to, and conversed with his followers, till the end of *forty* days, when he was removed from them. On the one hand we have the evidence of competent witnesses, who deliver their testimony from their own personal knowledge: on the other, the disbelief of men who betray gross ignorance on subjects closely connected with the question at issue, who appear never to have troubled themselves to examine the evidence, and who could not have admitted the reality of the resurrection of Jesus, without discarding their former prejudices and habits, renouncing their former connexions, and exposing themselves to the loss of all earthly advantages, and the hazard of life itself.

These considerations easily account for the indifference, or absolute unbelief, of the Heathen writers of the gospel age; and their negative testimony, ought not to raise in our minds, distrust, of the truth of Christianity, till we have heard its advocates with patience, and weighed with impartiality the evidence they have to offer. Christianity, in one sense, may be said to consist of a collection of facts the principle of which is the resurrection of its founder. No person could be so well fitted to publish these facts to the world as the men whom Jesus had appointed to be his constant attendants and associates. We need not wonder, therefore, that the Heathen historians of the first age avoid the relation of facts upon which the Christian religion is founded, or that they do not even notice the *characteristic tenet* of the Christians—the resurrection of their Master. They must have known, indeed that such were their pretensions, but influenced by a habit of philosophic disdain, they rejected, without examination, the evidence which would have baffled their utmost ingenuity to controvert or resist.

Some have objected to the resurrection of Jesus, the apparent inconsistencies in the different narratives. But a close examination will justify a firm conviction, that no inconsistencies exist, sufficient to invalidate the evidence for the miracle. The six accounts of the resurrection of Jesus, which the New Testament contains, presents us with no difficulty from similarity of language, to explain which, in the evangelical narratives, has so much exercised the acuteness of theologians, since there is not, in this respect, the smallest agreement among them. This added to their apparent disagreement, sufficiently proves the complete independence of the narrations, while their correspondence in leading circumstances, forms a convincing proof of the veracity of the witnesses, who content themselves with a simple statement of the unadorned particulars, appearing in no way anxious to produce conviction, conscious of their sincerity, and the truth of their declarations.

The necessity of the resurrection of Jesus, to the truth of the Christian system, will appear evident, when we consider, that, though one-half of the miracles recorded in the Gospel, could be known to be untrue, the divine authority of Jesus and his Apostles, might remain unaffected by the discovery. If, however, the resurrection of Christ could be refuted, our Lord's pretensions and predictions would become unworthy of the smallest attention, and the Apostles would be proved to have acted the part of vile deceivers, since they evidently did profess to perform miracles in detestation of the assertion, that God raised up Jesus; but upon the supposition of their veracity, they could not, in so many instances, and for such a length of time, have persisted in maintaining that they were the instruments of divine agency.—Hence, we are brought to the following dilemma, either to admit the resurrection of Jesus, as true, or to detect, in the scheme of the Gospel, and in the conduct and history of the Apostles, the boldest and most abominable imposture which the world has ever beheld. This is precisely the point at which the truth of Christianity appears most striking. The charge of *impious imposture* against the first preachers of the Christian faith, is so completely repelled by the style of candor and simplicity which distinguishes their writings, by their sublime and honorable conceptions of the Deity, and by their pure and perfect morality, by the transcendent character of Jesus, particularly his uniform devotedness to the divine will, and is so abundantly refuted by a single attentive perusal of the Christian volume, that it may be affirmed, without the least breach of charity, that no one can adduce the charge, in the present day, except the man whose heart is so depraved by worldly and unholy affections, as to have become insensible to the charms of moral excellence. Since, then, the proof of our Saviour's resurrection, derives its chief support from the credibility of the witnesses, let us examine particularly into their character and qualifications.

First.—The original witnesses were sufficient in number. Not to insist upon the five hundred spoken of by the Apostle Paul, or the numerous converts in Jerusalem, who had personal knowledge of the death of Jesus, and of the removal of his body, we may rest securely upon the ability of twelve men of common sense, to decide with certainty in a case which admitted of the plainest evidence. That their Master had actually died, that he had been pierced through by the soldiers, and had laid in the sepulchre during a part of three days, were facts of undeniable notoriety. That he had been seen, and heard, and felt by *them* individually, and in a body, at different times and in different places, that they had received information from him, and directions respecting their conduct—these are things of such a nature, as render it impossible that they could be deceived. So that, if the testimony of twelve men, in such circumstances, be insufficient to prove the truth of such an event, the testimony of the *greatest number of persons* would be insufficient; that is to say, in other words, no knowledge of the miracle could have been conveyed to mankind at large, except by a direct revelation to every individual.

Secondly. The twelve witnesses were intimately acquainted with Jesus. They are described as having consorted with him from his baptism to his crucifixion.—They had been witnesses of the works, which, according to the testimony of Nicodemus, no man could do, unless God were with him. They had been constant hearers of those discourses which compelled the officers of the Jewish rulers to exclaim, "Never man spake like this man." The actual witnesses of the resurrection, were therefore the persons who, above all others, were competent to judge respecting the identity of our Lord. It is not uncommon to find persons so much resembling each other, in features and external deportment, as to deceive those with whom they are not intimately acquainted. But do we ever find a friend thus mistaking his intimate acquaintance? If the mistake exists for a moment, it is removed by a variety of marks, which is highly improbable should all conspire in more than one person. The Jewish rulers, and the inhabitants of Jerusalem in general, might have doubted respecting our Lord's identity, if he had appeared to them after the resurrection. There might be such a general resemblance between himself and the Gallileans who accompanied him, as would create in their minds a suspicion of imposture. But it would be reasonable to expect, that this additonal evidence should have been afforded to the persons who had wilfully rejected the miracles performed during our Lord's ministry, and who had so lately conspired against the life of Lazarus, notwithstanding the conviction which they must have possessed, that he had been raised from the dead.

Thirdly. The disciples were by no means credulous in admitting their Master's resurrection. Repeated intimations were given them, before they could place confidence in an event so foreign to their expectations. When the women first returned from the sepulchre, and informed the brethren of the removal of the body, and of the appearance of the angels, the historian observes, "their words seemed to them as idle tales, and they believed them not." The Apostles Peter and John, who had been directed to the sepulchre by Mary Magdalene, were obliged to admit that the body was removed, but they cautiously proceeded no further. (John xx. 8.) When Mary ran with joy to inform the disciples, that she had seen the Lord, and that he had spoken unto her, even then "they believed her not." They withheld their assent, till our Lord appeared in person to ten of the Apostles, as they were assembled, and invited them to relinquish all hesitation respecting his identity by a minute examination of his person. Thomas, who was not present at this time, still remained incredulous, and sceptically avowed. "Unless I shall see in his hands the print of the nails, and thrust my hands into his side, I will not believe." Even this demonstrative evidence was afforded him; and the succeeding appearance of our Saviour, both established the faith of the disciples upon the firmest basis, and led them to expect the promise of the Spirit, by which they would be prepared for the defence of the Gospel.

Fourthly. The Apostles, after having circulated the report of their Master's resurrection, remained not in a state of cowardly inactivity, nor did they return to their former occupations, that, by persevering diligence, they might diminish the injuries which their fortunes had sustained, during their attendance upon Jesus; they exhibited not the appearance of men shrinking from the maintenance of a story which the impulse of a moment had led them to fabricate;—on the contrary, they boldly persisted in their declaration, not merely relinquishing their ordinary means of subsistence, which, though not superfluous, were yet sufficient to satisfy their moderate desires, but exposing themselves to such inconvenience, as, without a belief in their divine authority, must have appeared to them in direct opposition to their plainest interest, giving up their inveterate prejudices and feelings—voluntarily encountering universal reproach and severe persecutions, on account of their adherence to Jesus—persisting in their endeavours, during the remainder of their lives, to spread a knowledge and produce a conviction of the resurrection—and, at last, affording the strongest testimony which they could give to their sincerity, by shedding their blood in defence of their Master, and dying martyrs to the Christian cause. The extensive propagation of Christianity, and the language of its earliest adversaries, abundantly show the reality of these exertions of the Apostles. We ought, therefore, to pay every attention to their conduct and testimony; and since human nature was the same in the days of the Apostle as it is at present, we may confidently affirm, that they were sincere in their profession: and till examples of imposture, sanctioned by this degree of personal attestation, can be produced, the validity of their testimony will not be shaken by the lapse of succeeding generations.

Fifthly.—The witnesses of the resurrection, were possessed of the ordinary qualifications for judgment and observation. This position derives its confirmation from the uniform behaviour of the Apostles. Throughout their history, indeed, we see them labouring under the prejudices of their age and country; but this is no impeachment of their understanding.—The notion entertained by some, that God purposely selected men of inferior natural abilities, the more clearly to display the divine agency which co-operated with their exertions, is unjustified by the real character of the Apostles, unnecessary for the end assigned, and unworthy of the liberal and enlightened spirit of this religion of Jesus. The illustrious instance of the Apostle Paul, a man of strong natural abilities, which he had improved by personal study and reflection, and employed in the service of the Gospel, is a sufficient refutation of the opinion. The others were inferior, indeed, to Paul, but they were by no means deficient in judgment and prudence; and from national prejudices, to which they discover a great attachment, Paul himself was not altogether free.

Sixthly.—The Apostles ever appeal to reason and investigation. Their disputations are distinguished by fairness and candor. In their replies to the objections of their hearers, they study to abate prejudice and remove misconception. They always manifest a suitable regard to the preconceptions of their opponents. In revealing the peculiar discoveries of the Gospel, or recalling long-lost, but essential truth, they choose the suitable modes; they often make an ingenious application to the circumstances of their hearers; and sometimes, by appealing to a difference of sentiment among their opponents, they succeed in abating the harshness of their malignity. These are expedients which the enthusiast would want the ingenuity to devise—which the calm but earnest votary of truth alone could reasonably employ.

Seventhly.—Let us now turn our attention to that period in the history of the Apostles, in which some pretend to discover enthusiasm; but it is an enthusiasm, of such a sort as can find no rational account but in the reality of the resurrection. We are assured, on the authority of the Apostles themselves, that when the trying season of their Master's apprehension arrived, the courage, of which they had recently made such bold pretensions, immediately deserted them, and, in the moment of his greatest danger, they "all forsook him and fled." Now, it is scarcely credible, that any but those who were conscious of their sincerity, and subsequent exertions in the cause of truth, would have ventured to relate circumstances, which carry with them such a reflection upon their courage, as men, and upon their attachment, as the friends of Jesus. Follow them from the mournful garden of Gethsemane, to their abodes, agitated by the apparent disappointment of their ardent expectations, and actually distressed by the thoughts of those sufferings which the innocent Jesus was about to experience at the hands of his malignant and bitter foes. We cannot charge them with distrust of the integrity of their Master, for of this they had received too many confirmations, to entertain the slightest suspicion. We have sufficient evidence of the grateful respect and attachment of the female disciples, who attended the Saviour during the crucifixion. No intimation is given of the condition of the Apostles, but what is supplied by the presence of John near the scene of crucifixion, and by the incidental remark, that the women who had been sent to announce the joyful intelligence, delivered their message, as the "disciples mourned and wept." It is not easy to determine how they would answer to themselves, for the wonderful transactions which they had beheld during their attendance upon Jesus. We know that their Jewish prejudices had rendered them insensible to our Lord's repeated predictions of his death, and though the recollection of these mournful anticipations might now begin to break in upon their minds, the effect would not be to cheer them by a prospect of the happy issue, but rather to increase the confusion, the gloom, and the despair, in which they were already so deeply involved.

But, soon after the event which had thus blasted their dearest hopes, and plunged them into the depth of despair, we have decisive evidence, that the once timid, cowardly, and desponding disciples, became immediately courageous, bold and intrepid, maintaining, in the face of all opposition, the resurrection of that Jesus whom the leaders of the Jews had caused to be put to death; and continuing to encounter every species of opposition, till they finally shed their blood, in attestation of their sincerity. Here we have a sudden change in the dispositions and the conduct of men, which demands a satisfactory account. The women went to the sepulchre early the next morning, without entertaining the most distant expectation of the resurrection. Two evangelists expressly declare, that they carried with them spices to embalm the body, unacquainted with the circumstance, that this mark of respect had already been paid to their venerated Lord. No force of imagination could have created in their minds a belief to which they were not in the least previously disposed; no temporary derangement could have enabled them to remove the stone from the door of the sepulchre, to enter without interruption, and discover the removal of the body; and the great reluctance of the Apostles to receive their testimony, abundantly proves, that their ultimate faith was produced by rational and sufficient evidence. No plan concerted to impose upon mankind, no views of interest or ambition, no mistaken apprehension or sympathetic and instantaneous enthusiasm, ever has been, or even can be assigned, sufficient to account for the phenomena. The change of disposition which the disciples underwent in this part of the history remains a lasting and convincing evidence, that in the interval between the crucifixion of their Master, and the commencement of their public labors, they had received rational and decisive evidence, that God did really interfere to rescue our beloved Lord from the corruption of the grave.

Eighthly.—The evidence of the Apostle Paul, deserves a separate consideration. By his conversion to Christianity, he acknowledged his conviction of the reality of this wonderful event; and his testimony will appear of peculiar importance, when we consider, that he was probably in Jerusalem at the time of the crucifixion and resurrection of Jesus, and by his connexion with the leading Jews, must have possessed the best possible opportunity for detecting imposture, and removing mistaken apprehension, if either had existed. His bigotted attachment to the Mosaic Law, strengthened by the natural warmth of his disposition, sufficintly accounts for his previous neglect of those opportunities, while the violent and persecuting measures in which he engaged, decidedly show, that he had not been influenced by patient examination, but by an unreflecting and passionate opposition. We are presented, in his history, with such a change as baffles the utmost ingenuity to explain, unless we admit, agreeably to his own account, the extraordinary occurences on the road to Damascus. In this case, the remainder of his "eventful history," will come within the ordinary sphere of human consequences. But, if we are determined to reject the Scripture account, we involve ourselves in the most inexplicable difficulties, and do, in reality, suppose a miracle vastly more incredible than the former, viz. his instantaneous conversion to the truth of Christianity, *without a motive*, and even *contrary* to every motive.

Was it, that, upon his road to Damascus, he insensibly began to reflect upon the proofs of divine interposition which had recently occurred? Was it, that the dignified simplicity, and undissembled piety of the believers, whom his frantic zeal was prompting him to extirpate, then first produced within him an extraordinary impression? Was it that the transcendent excellencies of the Prophet of Nazareth, with which no *Jew in Palestine* could have been utterly unacquainted, instantaneously convinced him of his sincerity and veracity? Or, did the dying words of the martyr Stephen, bear record against his conscience, and interrupt the flow of that mistaken and furious zeal, which had hitherto been undisturbed? Even upon these suppositions, the signal event of his conversion to the Christian faith, implies the validity of the pretensions, and the truth of the declarations of the disciples.

Ninthly.—The truth of our Saviour's resurection, derives considerable confirmation from the important results with which it has been accompanied, in the history of civilization and improvement. "It is a kind of central sun, around which the whole system of Christianity, in all its glory, and all its harmony, revolves." In its connexion with the glorious discovery of a future life, it has been the means of pouring a flood of light into the human mind, by satisfactorily accounting for phenomena, otherwise inexplicable, in the divine administration, and it has so effectually dried up a chief source of human misery, that no unprejudiced person can avoid the admission, that the resurrection of Jesus, is an event infinitely worthy the benevolent Author of nature to produce, and therefore credible, even previous to a minute examination. Its effect in the early ages of the Gospel, assumes a most striking appearance. The idol deities of Heathen superstition, supported upon the firm basis of antiquity, interest and prejudice, whose worship was closely interwoven with the popular customs and religion, immediately begin to totter and fall, at the preaching of the simple fact, that one who had been crucified, in the obscure region of Judea, had been miraculously recalled to life. That august Being, to whom the religion of the Jews was directed, was hereby demonstrated to be the Lord of heaven and earth, while the gods of the Heathens were pronounced vanity and a lie. The pompous but pernicious ceremonies which the devotion of ages had sanctified, were, by this event, completely abolished, and the greatest part of the civilized world, were redeemed from the bondage of ancient superstition, and invested with the liberty of the sons of God.

Nor ought we entirely to omit the remarkable fact, that, since the first propagation of Christianity, and the publication of the evangelical records, numbers of philosophical and ingenious men have applied themselves to the evidences of Christianity, and have particularly investigated the grounds of the resurrection of Jesus; and the result of this investigation has, with a small number of exceptions, been in favor of the truth of the Gospel. Hence arises a very strong presumption in favor of the reality of that event, the simple narration of which, is attended with so many proofs of authenticity, that the ablest men in all subsequent ages, have, upon close examination, been obliged to admit its truth. The small number of exceptions, which the history of the Gospel furnishes, by no means diminishes the strength of the argument, since it has been invariably found, that every attack made upon the religion of Jesus, by rousing the general attention of mankind to its evidences, has served considerably to strengthen the conviction of of its divine authority. From the days of Celsus, the Heathen adversary so successfully opposed by Origen, down to the attacks of unbelievers in our own days,

we are presented with such striking instances of well-directed zeal in the maintenance of truth, that the most careless observer—the most sceptical respecting the origin of the Gospel, may, consistently, view with respect, a cause which has been supported by such distinguished abilities, which has called into exercise the noblest faculties and the purest and most *disinterested* feelings of the human mind. But the well principled and consistent believer will go farther. His faith is in the result of patient and candid examination; he has weighed, with the utmost impartiality, every plausible objection, and is able, from happy experience, to attest the admirable fitness of the Christian system to promote the best interests of the human race. With this conviction, he pursues with deep attention and sacred pleasure, the records of his religion, and is penetrated with the earnest desire that its gracious influence may be still wider diffused, resting with implicit confidence upon the declaration of his Saviour, that his Gospel is founded upon a rock, against which, not even the gates of hell will be able to prevail.

THE INTELLIGENCER.

—"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, JUNE 29.

CHOLERA.

No doubt our limitarian clergy will make the most of the present excitement on the Cholera. They see in it an excellent medium of operating by terror and will not forego the opportunity now presented them. Now religion—in time of safety or danger—is an inestimable blessing. No man can be truly happy without it. But the attempt to make proselytes by means of a terror of this kind, we regard as wrong in itself and injurious in society. No man was ever frightened into religion.—Religion is a serious thing; requiring sober thought, patient examination, and the exercise of a sound understanding. All these are prostrated or set at naught by terror. Frightened men seldom act rationally or understandingly. The course they adopt under the influence of such excitement will seldom prove lasting or salutary. Moreover, it is agreed on all hands, that the Cholera, being a disease peculiarly affecting the nervous system, is often communicated by *fear*. This is a most powerful agent in spreading the disease. It is, therefore manifest, that any attempt to *alarm* people—to bring home the fear of danger to their own persons, would be an act of cruelty—of wanton injustice. So well persuaded were the Boston Consulting Physicians of this fact, that in the recent Report which they have made to the Mayor of that city, they are particular to admonish against all attempts to get up an excitement or create a fear on the subject. They enjoin it, also, on the people to avoid evening meetings—the avoidance of such places being one of the chief *preventives* against the Cholera. And yet the clergy, knowing the injury they may do, will now set all their wits at work to frighten people to distraction on this subject. *Already* they have begun, "Protracted meetings," special fasts, solemn warnings from the pulpit, &c. are ordered, and every thing is in train for working the public into a frenzy on the subject of Cholera—in the hope that hereby they may secure new proselytes. The Cholera itself is bad enough no doubt; but to have it upon us in this double form, both physical and spiritual, is absolutely appalling.

Last Saturday the citizens of Augusta held a public meeting to devise measures of protection, &c., in the event of the introduction of the disase. Our readers, perhaps, will smile to learn, that on motion of a certain clergyman of the place, well known as one claiming much influence, a vote was passed instructing or requesting—we do not know which—the Governor and Council to proclaim forthwith a special *State Fast* in reference to the existing danger. We shall see whether the Executive will deem it necessary or not to conform to this suggestion. Whether it would do any good, is doubtful to say the least; but that so far as such a step would help to increase the fear and raise the excitement (the object we presume of the mover,) it would be positively injurious, we make no doubt.

For ourselves we have but very little fear on this subject. From all accounts it appears that the Cholera is principally confined to the filthiest part of cities, and carries off almost exclusively the intemperate and unclean. So far as facts appear, we conclude that few or none have died of Cholera in Canada but emigrants. We caution the public against being too much alarmed on this subject. Terror is an old trick of sectarians for replenishing their ranks. Some time or other, we all must die. Let us live in the FAITHFUL PERFORMANCE OF DUTY, and be careful to keep a GOOD CONSCIENCE, and whenever it shall please the Divine Governor of the Universe to remove us hence,—having a lively confidence in his unerring wisdom and eternal goodness—we shall submissively breathe out our spirits into the hands of Him who gave them.

In another column will be found a communication from a valued friend who takes the signature of "PAUL" arguing the doctrine of future limited punishment on philosophic principles. We insert the communication because he is desirous of having this view of the subject exhibited to the public, not with the intention of provoking a controversy. It can harm no one to see both sides, though we hope in all cases that they be presented through our columns in some form other than that of controversy. This form has been attended with disagreeable consequences elsewhere—a monition which, no doubt, we are all willing to heed in Maine.

TRUMPET.

The fourth volume of "The Trumpet and Universalist Magazine" was closed last week. As a coadjutor in the glorious cause of Universal salvation we value its Editor highly "for his works' sake." Br. W. labors "in season and out of season" in defence of his principles, and he has conducted the Trumpet with ability and success. Our own views and his on some points of doctrine and the system to be pursued in conducting a Universalist periodical, may differ, but we have no idea of making this difference a "bone of contention."

MAINE CONVENTION.

The Maine Convention of Universalists were in session in Buckfield yesterday and the day before. The Proceedings will doubtless appear in our next.

EXTRACT OF A LETTER.

As the following contains encouraging accounts of the prosperity of Zion in a distant part of our Lord's vineyard, we take the liberty of making use of it as an extract for our columns. It is from a letter to the Editor by Rev. George Sanderson, late of Philadelphia, who has been recently settled over a Universalist Society in Genoa, Cayuga Co. N. Y. From other parts of the letter we learn that this society is in a flourishing condition, that it owns a neat and commodious meeting house, furnished with an organ, &c.—The letter was received the early part of the present month.

Genoa, May 29, 1832.

The distance that I am from you is great, and it will not, it cannot be uninteresting to you, to know that the progress of our cause, and the emancipation from the thraldom of that sin, the sin of what is styled orthodoxy, which has so easily beset the people in former times, when the cherishing of opinions, which in themselves are the cause of so much moral desolation, and the seeds which contain the germ of death and despair, I say, when opinions like these, fraught with evil are cherished it is a sin, and er'e long future generations, when told that there once existed a sect which held sacred these dogmas, will blush with *shame for their ancestry*, and count such a sentiment, so destructive to human happiness, to be a sin of the deepest cast. In this part of our Lord's heritage the truth that cryeth liberty to the captive, is spreading much faster than it is possible to obtain pastors "which will feed them with knowledge and understanding." Churches owned in whole or part by our societies are gowing up in many towns in this and the neighboring County. It is not a little surprising to observe the spirit that is abroad to seek for the truth as it is in Jesus, and the apparent determination of people no longer to be frightened into religion, nor be the dupes of an ambitious and designing priesthood.

SETTLEMENT.

We are informed that Br. Elbridge Wellington has accepted an invitation to settle with the Universalist Society in Norway. He will preach in the vicinity a part of the time. The Society in Norway is the oldest in the State. May its new Pastor bring forth for its edification and profit out of the treasury of divine truth and grace, things *new* as well as *old*.

REDEMPTION BY CHRIST'S BLOOD.

The following are the talented and celebrated Richard Wright's views of what is meant by being "redeemed by the blood of Christ."

The redemption which we have in Christ Jesus is not described as a legal transaction between him and the Father, a settling of our accounts with divine justice by the payment of our debts, or as consisting in his removing by his death the incumberances which stopped the course of divine mercy, and so rendering God propitious to sinners; but as consisting in our actual deliverance from ignorance, condemnation of conscience, moral pollution, and death.

It is by the gospel we are actually redeemed. By its light we are delivered back from a state of ignorance and blindness of mind. By its teaching and influence we are freed from inward condemnation, from the love, power and practice of sin, and, by what it reveals respecting a state of immortality, we are animated with the prospect of redemption from death and the grave.

Christ is said to redeem us to God by his blood, because it costs him his life to bring the gospel, with all its light and blessings to the world; because he patiently submitted to all his sufferings in pursuance of the great object he had before him, the salvation of men; because his death was the confirmation of his testimony, and he sealed the truth and grace of God with his blood; and because in consequence of his obedience, even to death he is rewarded with the dignity and power to which he is exalted, as a prince and a saviour, in the exercise of which he dispenses redemption by the gospel. No rational idea can be formed of the way in which we are redeemed by the blood of Christ, otherwise than as his death stands connected with the gospel, and his ministration at the head of the present dispensation. Thus it appears that we have redemption in Christ Jesus as we have it in his gospel: he came and revealed it, he lost his life in making it known, he is appointed by the Father to dispense it, and we enjoy it so far as we conform to his teaching and example.—W.

A writer in the Portsmouth Gazette, alluding to a contemplated Four Days' Meeting in that town, makes the following judicious remarks:—"Do the gentlemen who are the wire-movers of this scheme, know that the pestilence is already crying havoc on our borders? Do they know that the experience of all nations is against the gathering together of large assemblies, and that caution upon caution, has been given to avoid all unnatural excitement, as such things of all others best promote disease? If they do not know these facts, they are hereby informed of them—if they do, let them govern themselves with soberness."

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

THE PHYLOSOPHY OF FUTURE PUNISHMENT AND REWARD.

In discussions of all kinds, certain positions are assumed as true, on which to build an argument.

In writing upon any subject connected with the Christian Religion, the existence of God, as a being of infinite wisdom and goodness, who has revealed himself to man through Jesus Christ, is always assumed as a point of doctrine which is already admitted to be true.

In writing upon the subject before us, we take this truth for granted; and also that the Gospel of Jesus Christ reveals for a truth, that God in a future state, will bestow upon all men, a blessed immortality. And by a blessed immortality, we mean a state of being, in which happiness will immediately, or eventually, immeasureably outweigh all the evils which may attend it.

We mean by a state of immortality, a mode of being bestowed upon us by the same unpurchased favor of God which gave us a being here; and that the former is bestowed like the latter, without any foresight of faith, good works or any condition performed by the creature. Again; in writing upon the subject before us, we take it for granted, that there are such things as pains and pleasures which are the consequences of our conduct. That pains and pleasures are the motives which govern our conduct. And that no man acts without a reference to the Pain or the Pleasure which he shall avoid or obtain by the act—and when we speak of being governed by motives, we speak of the regard which men have to Pain and Pleasure; and when we speak of the regard which men have to Pain and Pleasure, we speak of the regard which they have to PUNISHMENT and REWARD.

The question then comes fairly before us. Are there any Pains and Pleasures in a future state of immortal being, which result from human actions in this state, that can be made to operate upon the minds of men as motives of action?

If there are Pains and Pleasures in a future state which are the result of deeds performed in this, then it is demonstrably certain that there are future Punishments and Rewards which should be urged upon mankind as motives for the government of their conduct here.

Let us then inquire whether there be any Pains and Pleasures in a future state which are the consequence of deeds done in the body.—It has been objected by some distinguished leaders among the believers in no-future-punishment and reward, that we ought to confine our researches to the present state, of which we know something, and not extend them to a future state of which we know nothing. Thus drawing a *cordon* around the mind, and telling us where it should search for truth and where not, has been a favorite measure with not only the Pope of Rome but of every Protestant Pope who has claimed infallibility for opinions which are irrational and unscriptural. But for ourselves we shall venture to reason upon a future state until forbidden by some higher authority.

Character, we say then, constitutes identity of spiritual being. A man is what he is, from the diligent use which he has made of his time, privileges, talents and opportunities.—Or he is what he is from the abuse of time, privilege, talents and opportunity.

The consciousness of having duly improved time, privilege, talent and opportunity, and the possession of the advantages derived therefrom, is Pleasure and therefore it is a Reward. The consciousness of having abused time, talent, privilege and opportunity, and the loss and disadvantage consequent thereon, is Pain, and therefore Punishment.

If then, man must be what he is by his own industry or negligence, then, to maintain his identity, he must possess the same general traits of character when he enters a future state of being which he has found here; either in full possession of cultivated moral or intellectual powers, or destitute of them in a greater or less degree. If he enter on a future state in full possession of cultivated moral or intellectual powers, or both, and has acquired them by his own industry there must be a conscious satisfaction and advantages attendant. And if there be a conscious satisfaction attendant and advantages derived from it, there is Pleasure and if Pleasure then Reward. If he enter destitute of these things, and is conscious that he is spiritually poor, blind and naked from his own negligence, or because he prefered the body to the soul, the gratification of mere animal passions to the pursuit of wisdom and virtue, there must be a loss of satisfaction, loss of advantage, and a consciousness of evil doing. And if so then there must be Pain, and if Pain, then Punishment.

Men are conscious beings. Every man is conscious of good or evil as he is instructed to know good and evil. Every man's conscience as it is instructed of God to know right from wrong, approves or condemns him for his actions. And what is conscience? It is memory bringing our actions before the bar of our own judgment, or before the judgment seat of God in the soul, and weighing them there in the balance of justice and truth. The condemnation of conscience is Pain, and therefore Punishment. The approbation of conscience is Pleasure and therefore Reward. If then conscience in a future world, approves or condemns our conduct here, then there are future Pains and Pleasures which are the result of deeds done in the body, and if Pains and Pleasures then there is Punishment and Rewards in a future state. And there is no way to avoid this conclusion, unless we suppose a heathen Lethe to flow at the very gates of heaven which shall wash away the remembrance of every action performed on earth. But this would be annihilation, and we have already taken for granted that God will bestow future immortality upon man. If we have clearer views of right and wrong in a future state than we have here and the consequences of our conduct upon ourselves and others, (and we have every reason to suppose this will be the case) then the Pains and Pleasures will be proportionably increased. For our actions will then be comprehended in all their bearings. Memory will bring our conduct to the bar of a more enlightened judgment.

If then the recollection of good actions, or the act of memory bringing the conduct to the tribunal of an enlightened judgment, will produce Pleasure in a future state, then there is future Reward. And on the other hand if the recollection of bad actions, or the act of memory bringing our wicked deeds to the same tribunal will produce Pain, then there is future Punishment. For rewards and punishments are simply Pains and Pleasures which are the result of human actions.

But the question is asked perhaps, will the pains and pleasures which result from our conduct here, be eternal or endless? We have commonly been taught to suppose by endless punishments and rewards, a state of unremitting misery, or a state of unremitting happiness, produced by present conduct. But this is manifestly erroneous because it necessarily implies that there are no other sources of pleasure and pain in a future state than present conduct. And if it be admitted that there are other sources of pleasure and pain in a future state, than our conduct here, then it must be admitted that the doctrine of unremitting and endless rewards and punishments for the deeds of this life is an error. And if there are other sources of pleasure in a future world than those which are the legitimate effects of action here, they must be common to all, and if other sources of pain, then all must be exposed to them. If a man loses a limb it does not deprive him of enjoyments which have no necessary connexion with it, or if he enjoys good health it does not secure him from evils of other kinds. If a man's conscience condemns him for bad deeds, the same conscience will approve him for good ones, and does not exclude from happiness or misery which has its source somewhere else.

It is true that reason and scripture both tell us that the impressions we receive in this world and the consequences of the deeds we perform will be more or less enduring and some of them for ages of ages. But the revolutions of eternity may witness good deeds performed by us which shall throw our best actions here into the shade, or almost obliterate them, and a sense of divine forgiveness and the redeeming influence of repentance and future diligence, may render the recollection of past misdeeds more and more indistinct and finally erase them so far as they are attended by painful sensations from the mind forever. PAUL.

[For the Christian Intelligencer.]

We have before stated and proved, that man was not created perfect and holy, as popular tradition would have it; because if he had been, then he would not have required a law to be governed by, which supposes an evil of imperfection existing. We do not deny their being created perfect and holy as the scriptures teach. They were so in a degree, but not absolutely. So was every other race of beings as perfect and holy as the sphere in which they were to move would admit of. Gen. i. 25. "And God made the beasts of the earth after their kind, and the cattle after their kind, and every thing that creepeth upon the earth after their kind, and God saw that *it was good*." The 31st verse reads "and God saw *every* thing which *he had made* and behold it was *very good*." This abundantly substantiates our proposition. It appears that man was innocent, and ignorant of good and evil. At the same time he was a moral agent in a degree, and this fruit which would open his eyes to see and understand the difference between the good and evil, was prohibited on pain of death the very day he should partake of the fruit. But Adam and Eve did not heed this edict of their God.—They saw that the tree was beautiful to the eye and desirable to make one wise. They might have reasoned as many do in this day, and say—We may eat of this fruit and we can repent any time before we die, and God therefore will forgive us because salvation is conditional. We may enjoy all the pleasures of iniquity, till just before we die and then repent and go to heaven.

There are different opinions respecting this forbidden fruit; but whatever it might have been, they partook of it, and therefore made themselves the subjects of the just desert of the crime. They were arraigned before the bar of their judge and were condemned, one sentence passed upon them and their whole posterity,—"Dust thou art and unto dust shalt thou return," was the judicial sentence of God upon the whole human race that was to spring from this first pair of human kind. And now after all this had happened, the Lord says, "Behold the man has become as one of us to know good and evil." And now lest he should frustrate the benevolent design of God by eating of the tree of life and live forever, man was driven from the garden, and the tree guarded, notwithstanding the promise was made to Adam that "the seed of the woman should bruise the serpent's head." Speaking after the manner of men, it must have been a dark prospect as it respected him; but we see that the lamb was prepared, as St. John saw in Revelation, from the foundation of the world. Here he depends on the Saviour of sinners, for man could not redeem himself from this state of sleep as it is termed in scripture, which would have been endless in duration had not God himself prepared a ransom for the guilty sons of men hereby displaying his unbounded goodness in redeeming him from sin and death. But it appears from the Old Testament writers, that very few of the people in those days understood any thing about their future destiny, and years and years rolled by and no Saviour yet appeared to proclaim the glad tidings of man's eternal salvation. But at length the time came of which the prophets had spoken when this wonderful personage should make his appearance and loose the seals of this dark mystery which had been hid from ages past, according as St. John saw in his vision on the Isle of Patmos that none but the lion of the tribe of Judah could open the book of seven seals which he saw. This book we think very properly may refer to those dark ages in which the gospel was not understood. But at length, we say, the time had come for this personage to make his appearance among the children of men, to bring life and immortality to light by the gospel, and chase away those clouds of darkness, superstition and doubt respecting the final state of mankind universally, which he did abundantly clear. But designing and aspiring men have bewildered the minds of their fellow men by darkening counsel without knowledge; but still God has reserved a few that have not bowed the knee to Baal, and the number increases and will continue increasing as the light of the gospel day advances towards its meridian splendor, when the full blaze of gospel truth shall be proclaimed throughout this terrestrial abode of man, and the sound shall be reechoed from earth to heaven, that "the lost is found," "the dead are alive." Glory to God for this confidence in his immutable promise of the restitution of all things to himself, with which doctrine the bible abounds. "As in Adam all die, even so in Christ (the same) all shall be made alive;" and "he that is in Christ is a new creature; old things have passed away and behold all things are become new." O glorious prospect of spending an eternal day in the company of all my Father's children in heaven. We that entertain such hopes do embrace all mankind in the arms of faith and prayer; and believing, do rejoice with that joy which is unspeakable and full of heavenly glory. "Glory to God in the highest, peace on earth and good will towards men."

Should nature utter her last expiring groan and the law of attraction (which keeps this universe in complete harmony) be broken; should worlds on worlds come in contact and burst with a sound louder than ten thousand thunders; should the mountains be hurled from their strong foundations amid this universal wreck of nature, and the crash of worlds all flying in ten thousand directions to find some resting place redouble their fury and fly with ten thousand times the force; I say amid all this the person who firmly believes in the unbounded grace of God towards all mankind could lift up his head and rejoice, believing that he who has undertaken the restitution of all things is able to and will bring all of our brethren safely home to God, and land them on Canaan's happy shore; where we may range the fair fields of immortal day with our harps tuned to chaunt the chorus of Heavenly grace. O glorious prospect of Heavenly bliss for all mankind! May we never forget the theme, although we are surrounded with numerous evils and with mists of darkness and ignorance; and although we were made subject to vanity, still, we may have a hope like an anchor to the soul both sure and steadfast cast to that within the vail whither Jesus our forerunner hath entered; by whose resurrection from the dead depended all our immortal felicity. But thanks be to God who giveth us the victory through Jesus Christ our Lord; for we shall all be changed in a moment, in the twinkling of an eye at the sound of the last trump.—This mortal must put on immortality and death shall be swallowed up of life.

Here we would caution all those who are in the habit of finding fault with and censuring us, to be as sparing as possible of their censures; for until they can prove that sin is ever immortalized in the whole Bible, and that we may or can be raised incorruptible, immortal and at the same time *corrupted* with *sin* and *misery*; we say, until they first prove this, we shall not believe their doctrine; because we have already shown this to be in contradiction to infinite benevolence. It could not be allowed at all; it is altogether absurd and vain to suppose, that God will let the devil or sin triumph over his power and goodness. It is altogether irreconcilable with his sovereignty to suppose for a moment; that he will or does let people live here until they become so wicked that he cannot suffer them to live any longer, and, as we have been told many times, that he will cast such down into a state or place of unceasing torment where they will curse and blaspheme his holy name to all eternity. Such an idea we think a monstrous absurdity. And it appears that this eternity of sin is not punished at all! O how long will men impeach the character of our glorious Heavenly Father who has sworn by himself, because that he could not swear by any greater,-the word has gone out of his mouth in righteousness and shall not return unto him void,—that unto him every tongue shall swear, surely shall say, in the Lord have I righteousness and strength; unto him shall men come and those that are incensed against him shall be ashamed." God says, "I will not contend for ever, for the spirit should fail before me and the souls which I have made." And knowing that our God is immutable, it is impossible for him to lie. We are therefore bound to believe that he will make good his promises to us his offspring; knowing also, that our God is a consuming fire, and that he will consume this adversary and render to every one in the body according to that he hath done whether good or bad. But if we are followers of that which is good, what can harm us? But he that scorneth, he alone must bear it. Above all, may we who profess to believe in God's impartial grace, *may we*, I say, be careful to exhibit to all around that charity which suffereth long and is kind; be full of faith and abound in good works. In this course we shall carry a resistless force against error and superstition; yea they will fly like dew before the sun. M. H.

Bath, June 20.

[For the Christian Intelligencer.]

ESSAYS ON THE IMMORTALITY OF CREATION.

ESSAY—NO. 3.

EFFECTS.

"*A righteous man regardeth the life of his beast.*"—Prov. xii: 10.

ALL knowledge not subservient to the improvement or happiness of our race can be of no advantage. Whatever tends to meliorate and raise the condition of all beings below us will augment human happiness in a direct ratio. Admitting the correctness of the immortality of creation, it may be said, no practical results will follow. Plausible as such an assertion may appear, it cannot be proved. Many conjectures and theories in the arts, sciences and morals have been thrown out. They have been looked upon as mere vagaries of the brain; as wild and extravagant, and even licentious, and afterwards, from increasing light and intelligence, have been ascertained to be matters of fact. Such has been the fate in religion; of the salvation of the world; in medicine; of the circulation of the blood; in politics; of the equal rights of man. Theory will always outstrip the slow and sure march of truth. Time and investigation will test the truth of every thing. To prove that the present theory is attended with the most beneficial and happy consequences, will be the object of the present Essay.

I. Pope, speaking of the common notion that it is ominous or unlucky to destroy some kinds of birds, says, 'I do not know why this prejudice well improved and carried as far as it would go, might not be made to conduce to the preservation of many innocent creatures which are now exposed to all the wantonness of an ignorant barbarity.' This thought is worth improving. If superstition in any form be worthy of cultivation, how much more ought the propable and pleasing theory of universal immortality be inculcated. The Gospel says, "thou shalt love thy neighbour as thyself." This is generally understood to mean all mankind. But are we to set bounds to our benevolence? Revelation sets no bounds to our affections. We seem to feel justified in practising cruelty and ingratitude to all beings beneath us, as though power and superiority gave right. As well might the next superior order of beings employ all their endeavours in terrifying, tormenting, and destroying mankind, alleging that we were inferior to them, and were made only for their use and were, therefore, unworthy of regard! There may be as much difference in the great scale of being, as between us and the most despicable insect! There is plainly wanting some great doctrine to prevent cruelty to animals. Nothing would more effectually promote the object than the theory proposed.—Say not that we would be ashamed of believing such an idea. Do we not delight in paintings or in real life to see man and animal affection associated? Who can read the various anecdotes of the dog without thrilling emotions in viewing his gratitude and affection for a kind and indulgent master? The Bishop of Sandaff relates the sudden disappearance of a man, who it seems had perished on the top of Helvellyn; his body was found two months afterward in this exposed and desolate spot, with his faithful dog still sitting by it.

II. This theory will produce love to God. Whatever promotes this must be good. We

always call forth human affection by presenting the greatest evidences of Divine Benevolence. Hence, we refer to various gifts; our existence; temporal blessings; a Saviour; and especially to the hope of life and immortality. The Bible, alone, proves the latter. But we ask is there not an apparent injustice in confining this doctrine to man, and supposing the rest of creation to be struck out of existence, and left a broad, desolating, endless blank!—This looks not like the work of the Deity. It is a vast and sudden chasm in a plan of wondrous order, for which no preparation is made to which we are led by no preparatory steps, for which nothing can account, and which nothing can reconcile. It bears upon it traces of the imperfect and short sighted contrivance of man. It is more probable that the great chain of being from Deity down to life in the lowest and minutest form will remain unbroken forever. We see in the economy of nature, the utmost care of every creature, not only of its wants, but that the species shall not become extinct. If a belief in the endless happiness of all our race will create love to God and man, certainly a belief in the happiness of every creature will produce this grand result. No other sentiments will ever put an end to cruelties towards man and the brute creation. Who does not dwell with delight on that fanciful period 'before the fall,' when 'the wolf dwelt with the lamb, and the leopard laid down with the kid, and the calf and the young lion and the fatling together.'—Thus, as in the infancy of creation, man lived with the most ferocious beasts in peace and harmony, and as the patriarch took of 'every creeping thing into the ark, so in 'the new heavens and the new earth,' all will again be associated. Then from all worlds and all beings will be offered perpetual homage and praise to the Immortal and Blessed Father of the universe!

CONCLUSION.

I have thus presented in a brief form my views on this interesting subject. I have pursued it partly at the suggestion of my affectionate and kind Br. Drew; partly to gratify myself; and last, though not least, to induce my methodist brother to examine a doctrine at which he may smile, but which he nor no one else can say it is not impossible it may be true. It may be thought wild and extravagant by some, and, perhaps, should it result in something more than mere conjecture, every sect may turn the whole artillery of persecution against me for my dangerous heresy, and for extending the Divine Benevolence beyond them all; for it is possible, that even Universalists may be *limitarians?* Judging from myself, I believe that many advocates for Universalism have felt their rapturous and joyous emotions checked in expatiating on the glories of the world to come, when they recollected that they excluded and condemned myriads of creatures, not to endless misery, but to annihilation! I close by remarking, that at present I shall be like many of our Unitarian and Orthodox brethren, with regard to Universalism, on this subject. I shall *enjoy* the doctrine of the immortal happiness of every living thing but shall not *propagate* it.

C. S.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, JUNE 29, 1832.

RESTORATION OF THE WHIG MINISTRY.—Late arrivals from England bring the gratifying intelligence that the Duke of Wellington, who had been named by the King as the new Premier, had been unable to make up an anti-reform ministry—owing to the popular excitement on the subject of reform, and that Earl Grey with the whole of the late Cabinet have been restored to office. The friends of Reform, it is to be hoped, will now witness more vigilant measures to correct existing abuses.

CONGRESS. Congress has at length got into a working mood. Members have been in Washington so long that they begin to desire to have the work done. Many important subjects are under consideration which will be finally acted upon soon. The tariff appears to be the most embarrassing subject at present. We devoutly hope it may be so disposed of as to preserve the Union. Hon. Mr. Johnson, one of the members of the House from Virginia, was drowned on an evening last week. He was much respected.

CHOLERA. Accounts from Canada continue to furnish information of the spread of the Cholera. Great numbers have died in Quebec and Montreal; but from all accounts we infer that the deaths are chiefly confined to emigrants and citizens of unclean habits. Two cases have occurred and proved fatal in Plattsburg, and one in Burlington, Vt.

The Senate of the U. S. have voted by a large majority to advise the President *not* to accept the award of the king of the Netherlands relative to the North Eastern Boundary.

The Mayor of Albany writes to the Mayor of New York, saying he finds it more difficult to prevent the circulation of false reports relative to the Cholera, than to prevent the introduction of the Cholera itself.

NOMINATIONS. The State Convention of "National Republicans," which was held in Augusta last Tuesday, nominated Daniel Goodenow, Esq. of Alfred, as a candidate for Governor, and Mr. Hobbs of York, Gen. Smith of Cumberland, Gen. Hubbard of Paris, Mr. Farley of Lincoln, Mr. Scammon of Kennebec, Mr. Moore of Somerset, Mr. Kendall of Waldo, Mr. Wilkins of Penobscot, Mr. Dean of Hancock, and Mr. O'Brien of Washington, as Electors of President and Vice President.

The Governor and Council have appointed John Fairfield, Esq. of Saco, Reporter of decisions, in place of S. Greenlief; John. P. Rogers, Esq. of Bangor, Attorney General, in place of Erastus Foote, Esq.; Parker Greenough, Esq. of Portland, Inspector of Pot and Pearl Ashes, in place of Gen. J. K. Smith; and Benjamin White, Esq. Sheriff of Kennebec, in place of Gen. J. Robinson. The time of service of the late incumbents had expired.

C. C. Colton, the celebrated author of Lacon, committed suicide at Fontainbleau lately, in dread of undergoing a surgical operation.

Samuel Wise has been committed to prison for stealing. It was very *unwise* in Samuel to be caught in such a scurvy trick.

Latest from England.

EARL GREY RESTORED.—A London paper of May 15th, evening, has been received at New York, containing news a few hours later than previous advices. The most important intelligence is that of the restoration of Earl Grey and the whole of the late ministry.—The paper contains the following paragraphs.

In consequence of a communication transmitted this afternoon from the King to Earl Grey, his lordship immediately summoned a council of the late ministers, to take into consideration the subject of his Majesty's communication. The council met at Earl Grey's residence in Downing-street, and has just broken up.

Since writing the above we have learned that Mr. Baring communicated to the House of Commons the fact that the Duke of Wellington was not a minister, and that Lord Althorp, at the time, requested the House to suspend deliberations until the result should be known of the sitting of the council to which we have alluded.

A private correspondent of the New York Commercial Advertiser, writes under date of six o'clock.

"It is now quite certain that Earl Grey will resume office. Lord Althorp has announced the fact in the House of Commons this evening, and Mr. Baring also stated that the Duke of Wellington is not Minister."

In a subsequent note he says:

"A second edition of the Standard announces the recall of Earl Grey." And again half an hour later, he writes as follows:

LONDON, May 16, 3 o'clock, P. M.

Gentlemen: I have to inform you that the Lord Mayor has announced publicly on change that the whole of the late Administration have been reinstated in their respective offices; this intelligence is also confirmed by Sir H. Parnel. I have this moment seen a gentleman who met him about ten minutes since, to whom he communicated the fact.

Great reform meetings had been held at Liverpool and Manchester, at which all the proceedings were marked by the utmost indignation at the conduct of the King and the anti-reform Lords.

The Cholera was extinct in London.

WELLSBOROUGH, Pa. June 9.

REMARKABLE ESCAPE. Mr. David Caldwell, Cabinet Maker, of this borough, who had been to Jersey Shore, in Lycoming county, in a two horse wagon, while on his return in the early part of the present week by the way of Pine Creek, met with a frightful accident; and though himself and a little girl who was with him in the wagon and the horses all escaped unhurt, it was only through the interposition of a most remarkable providence that all were not instantaneously killed. Mr. Caldwell had arrived at the lower end of the narrows, at a place called Nichols' rock, and while descending a short pitch in the road, his off horse, which was young and not well broke, became ungovernable and crowded the near horse off the road, when the whole were precipitated head long down an almost perpendicular steep nearly twenty feet, into the creek!—Pine Creek has at this place a bold shore; and to this circumstance in part, at least, is to be attributed the preservation of the lives of the two persons as well as the horses.—Mr. Caldwell was thrown into deep water, and on rising near the surface, found the wagon seat, a considerable part of the load, and as he supposed at the time, the wagon, on top of him—in this last particular, however, he was mistaken. After considerable exertion he succeeded in extricating himself from his perilous situation, rose to the surface and made his way to the shore. To his great surprise, he found the little girl in about two feet of water close to the shore, and uninjured. He supposes she must have been thrown against the rump of one of the horses and bounded off at one side. His attention was next directed to the horses; and on looking about he discovered them swimming across the creek, which is probably 50 or 60 yards wide at this place, with the wagon attached to them, but before reaching the other shore, they gradually wheeled round and swam back, near to the place where they went in.

The wagon it seems did not upset, but as it went down the bank was poised in nearly a perpendicular position with the tongue downward, so that the whole load, which consisted of various articles of merchandize, &c. was emptied out forward. From an examination of the bank, it appears that but one wheel of the wagon touched between the road and the water, and that only in one place; and only one or two prints of the horses feet were discoverable in that distance.

That such an adventure could terminate with only the loss of a part of the loading, seems a greater miracle than we are often called to witness, and yet such is the fact, as we have the particulars from the mouth of Mr. Caldwell himself.—*Phœnix.*

INDIAN WAR. The Washington Globe of Monday says—We understand that orders have been issued from the War Department, for the concentration at Chicago, of about 1000 men of the regular army, from the garrisons upon the sea-board and the lakes, and that General Scott has been directed to take the command of the operations against the hostile Indians. We learn that measures have already been taken for raising the mounted rangers, authorized by the recent act of Congress, and that these will march, without delay, to the scene of warfare. Gen. Scott has been empowered to call for such militia force from the adjoining States, as circumstances may render necessary.

Distressing Occurrence. Just as our paper was going to press last evening, a gentleman arrived at our office from Alexandria, who stated that, when he left that place, a Coroner's Inquest was sitting to inquire into the cause of the death of the Hon. CHARHES C. JOHNSON, a Representative in Congress from Virginia, whose body had, a short time before, been found in one of the docks.—Mr. J. went with a friend on a visit to Alexandria, on Saturday, and it is supposed, by some accident fell into the dock in the evening, perhaps on his return. We have, however, no certain particulars, save the distressing catastrophe itself.—*Nat. Intelligencer.*

Mr. David Wait, 2d, of Greenfield, has a cow from whose milk for the week ending June 2, 15¼ lbs. of butter were made. Her milk was weighed, and the average daily weight was 47 lbs.—one day it was measured, it amounted to 26 quarts!

From the Boston Courier.

THE CHOLERA.—The New York papers of Saturday contain somewhat less than their accustomed portion of details and speculations respecting the Cholera. The general aspect of the intelligence is less alarming, and we are not without hopes that much of what has been spread through the country to the terror of weak minds and the excitement of the judicious and prudent, will, in the end, turn out to be fable and exaggeration. That which follows is from the Commercial Advertiser of Saturday evening.

The news is more favorable from the North this morning. There have been no more cases of supposed Cholera at Plattsburgh or Burlington. From all points of our territory, the information is such as greatly to allay the public apprehension. Every town and village to the North of us, enjoys remarkably good health. At Albany a suicide was committed on Thursday night. The unhappy subject was a Mr. Peter Bissel, from New York, a man of intemperate habits. He put an end to his life by laudanum; but knowing that a sudden death, the cause of which was unexplained, would create alarm, he very humanely left a pencil-note signed by himself, as follows: "Not the Cholera. P. B."

The Mayor of Albany has made a public communication, setting forth the measures whice have been adopted to prevent the ingress of emigrants from the north, by the united exertions of the civil authorities of Albany and Troy. Every avenue of communication is carefully guarded, and all emigrants detained, at suitable places, where they are to be kept for ten days each, and not discharged without clean certificates of health. Letters from Ogdensburgh are of Monday the 28th. There had been great alarm for a day or two previously, in consequence of exaggerated reports. A public meeting of the citizens was held on Sunday, and such measures adopted as it was supposed would most effectually secure the health of the city. This alarm was occasioned not only by the deaths of some emigrants at Prescott, on the Canada side, opposite, but by a rumor that three Durham boats, having sick emigrants on board, were coming to the Ogdensburgh shore. An armed force immediately repaired to the landings to drive them off. But the alarm was groundless. The boats arrived, having neither sickness nor emigrants on board. There had been one more death at Prescott, and a few have died on their passage up the river. To quote a letter from Ogdensburgh, of Monday, it is sufficient to say, though much is heard, but little is known with certainty. "Much seems to be misunderstood, and all is horribly exaggerated. Every loose, idle report, is picked up with avidity, and is duly amplified in its progress over the country, till what was at first harmless, becomes the most dreadful of the aspects of cholera."

From Canada we have a rumor that on Friday of last week there were 37 cases at Laprairie, and 30 at St. Johns. We have direct advices one day later from Montreal this morning. There had been but four deaths among the soldiers. A vast majority of the cases are of a mild form, and these are generally supposed to have been occasioned by fear.

A letter received this morning from a gentleman in Montreal, connected with a mercantile house in this city; dated on Sunday, gives a much more favorable account of the progress of the disease, than the advice received yesterday. According to this letter, the English residents, and those from the United States, feel themselves in no great danger. The disorder has been, for the most part, confined to the Canadian French, and the emigrants. Among the former it has been much aggravated by the conduct of the subjects. When seized with the Cholera, or any other disease—for every thing is the Cholera now—instead of bearing up against it, and sending for a physician, they will lie down to die, and send for a priest. In the case of the emigrants, their sickness is greatly aggravated by their forlorn condition.

The following is an extract from a letter from Mr. Wm. Hedge to his partner, Dr. Lyman; now in this city; it is dated Montreal, June 18.

The whole number of cases up to this date is - - - -	1635
Deaths, - - - - - -	312
During the last 24 hours,	
New cases, - - - - - -	431
Death, - - - - - - -	82

Our advices from Quebec are two days later, and somewhat more favorable On the 17th, there were 68 admissions in the hospitals, 17 convalescent, 2 discharged cured, and 37 deaths. On the 11th, the number of new cases admitted to the hospitals, was 96; discharged cured 3; convalescent 30; died 36, (being one less than the preceding day.) The total number of admissions into the hospitals from the 8th to the 16th, inclusive, was 357; deaths 197. It must be borne in mind, however, that these accounts do not include the cases in private houses, not taken to the hospitals. But the physicians believed that the disease was abating in its malignity, and the Board of Health have announced the fact in the following words:

"The Board of Health have some consolation under the present afflicting circumstances, in being able to report, that there would seem to be some mitigation in the violence of the epidemic: the deaths have been somewhat fewer than they were yesterday in the hospital, and the reports of some private practitioners coincide with the same."

In order to relieve the city from a surplus population but ill-accommodated, the Governor has caused tents for the accommodation of five hundred people, to be erected on the plains of Abraham.

The Mayor of Albany writes to the Mayor of New York—"Our greatest difficulty is to stop the circulation of false reports."

NEW YORK, June 19.—Several Cholera articles have advanced very much. Refined camphor is held at $2 1-2 and considerable sales have been made at $2 per lb. 500 casks bleaching salts (chloride of lime) have been sold at 7 1-2 c. it is now held at 8 a 9c. The city at large purchasers. Sal Soda has also been an article of speculation, 100 casks have been sold at an advance. Opium is a little higher. Business generally is much at a stand. Flour is heavy though the takers continue to buy for immediate use at full prices—choice brands of Georgetown at $6 5 8.

Mark L. Hill has been appointed Postmaster at Phipsburgh.

The following is, in part, the disposition of the estate of Hon. Israel Thorndike, merchant, lately deceased in Boston. To his three sons, residuary legatees, each about $500,000,—$1,500,000. His fourth son, Andrew, $80,000; his widow, in real estate and money, including the annuity, about $100,000 and Mrs. Francis $20,000; widow Thorndike, in Ohio, $6000; Mrs. Howe, $2000; Mrs. Wells, 2000, and his coachman, $1000;—in all, $1,816,000, besides to several nieces in Jaffrey, N. Hampshire, $1200 each; and several smaller legacies.

In New York, 6th ward, (says the Inquirer) the inspectors and chloride of lime distriubutors, report that in one house containing 16 rooms were found 92 inhabitants:—*no boarders—at present!* In two houses opposite, of 5 rooms each, were 35 persons. In the lot of the last house were 3 cows, 8 horses, and between 50 and 100 hogs: in the yard of the other 50 hogs.

The physicians of Spain have recommended the use of Tea as a specific against the violence of the Cholera. They attribute the comparative exemptions of the English from the severity with which the disease has attacked the French, to the constant use of Tea by the former.

A German emigrant, who with six or eight companions left New York, 16th inst. to travel across New Jersey to Pennsylvania, drank freely of cold water at Jersey city, and died a short distance beyond. His companions appear to have deserted him and kept on. At first it was reported that he died of the Cholera, and great consternation was caused in the vicinity.

Mrs. Trollope says a Virginia gentleman told her that ever since he had been married, he had been accustomed to have a negro girl sleep in the same chamber with himself and wife, and that, being asked why he had this nocturnal attendance, he replied, "Good Heaven, if I wanted a glass of water during the night what would become of me!"

At Millbury, on Wednesday, in blasting a rock a large piece fell upon the roof of the house of S. Farnsworth, Esq. passed through that and the garret door, and crushed a table at which a lady was sitting, without doing further injury. It weighed 134 pounds.

Mr. James Straw's house, Hopkinton, N. H. was struck by lightning on Saturday night, and somewhat injured. A woman and child sat within two feet of a post, down which the fluid passed; but escaped unhurt. In Pembroke, same time, there was a violent wind and rain, and hailstones an inch in diameter fell. Many trees were uprooted, and much glass broken in Pembroke and Suncook.

The Bennington (Vt.) Gazette relates, as a miraculous fact, that it *rained chalk* in that town on the 30th May; and the Lexington (Ky.) Gazette has the following statement—"Rain—not of *terror*—but of *terra*-pins.—After a smart shower on Saturday morning of last week, about four miles from Lexington, a peck of young terrapins was gathered within the circumference of ten yards. They were much bruised."

Stearns, the old smuggler, who lately shot Mr. Grout in Vermont, *has not yet been taken.* The Grand Jury of Essex Co. have found indictments against the two Beaches who abetted him, for murder, but the Court suffered them to give bonds in $800 each, apprehending that the evidence could not justify an indictment for murder.

Washington Taylor, an old convict, being sentenced at Philadelphia, 18th inst. to six years imprisonment, for uttering counterfeit bills, before he left the bar, cut his throat with a penknife, so as probably to cause his death.

In the same city, a short time since, a carpenter, who was shaving shingles with a drawing knife, was struck senseless by lightning. With the aid of a physician, in an hour after, his senses were restored.

The master of the British ship Thos. Ritchie, at Baltimore from Belfast, with a large number of passengers, having had much difficulty on the passage from the riotous conduct of some of his crew, had several arrested on reaching port. While before a magistrate at Fell's Point, a body of sailors rescued them; but the Mayor and a number of officers appeared on the ground, restored order and put the law in force against the offenders.

The Mail Stage from Boston, with a full freight, while rapidly descending a hill between Keene and Troy, on Tuesday evening of last week, was discovered to be on fire, by one of the passengers, who fortunately popped his head out of the window and gave the alarm in season for the inmates to escape. Upon examination it appeared that the hub of one of the wheels was nearly destroyed by fire, produced by friction, so much so, that it was necessary to substitute another.

An excellent cure for a Sprain.—Take two pieces of red flannel, soak or saturate one of them completely with beef or pork pickle (beef is best) and place it on the wrist or ancle sprained, and wrap the other piece over it, and the pain will subside in a very short time.

A gentleman in New York, who was to have made many hundred passages up and down the Hudson this season, has become alarmed in consequence of the racing of the boats, and has concluded to send his wife.

Saratoga Springs.—The existence of the Cholera in Canada, and its approach to Northern New York, will cut up entirely the travel this season to the Springs. Saratoga, Balston, &c. will be deserted. The tide of idle people will probably be South; Virginia Springs, or the sea shore.

The total number of emigrants arrived the present season at Quebec, up to the 11th inst. was no less than *twenty-five thousand seven hundred!*

In Baltimore, 18th, a fine lad, son of a respectable shipmaster of Fell's Point, was seized violently with hydrophobia, having been bitten some time since by a dog which was afterwards killed.

During the thunder storm on Friday last, a tree in Wethersfield, Con. was struck, under which seventeen sheep, had taken shelter, every one of which were killed.

The most pleasant *billet doux* a printer can have is one containing his *due:* It is as beneficial as *dew* to the thirsty plant.

VERMONT. Heman Allen (Clay) has been elected to Congress on the 11th trial, by about 700 majority.

Ten deaths in Philadelphia last week from *Mania a Potu,* or madness from rum.

APPOINTMENTS.

Br. A. A. Richards will preach in Deer Isle next *Sunday,* and on the same or a neighboring Island on the succeeding Sunday. The brethren in Abbott will not expect him on the 1st Sunday in July, nor those in Milo and Brownville, on the second.

Br. E. Wellington will preach in Norway next Sunday, and in Brigton on the second Sunday in the same month.

MARRIED,

In Portland, Mr. Nathaniel Partridge, of Augusta, to Miss Eliza Ann Rowe.

In Monmouth, Mr. Rufus Blake of Litchfield, to Miss Jane Wares.

In Wiscasset, Mr. Ephraim Harding, of New Sharon, to Miss Catherine Hunnawell.

In Waterville, Mr. Jonathan Littlefield to Miss Emeline Wyman.

In Bath, Mr. Daniel Marston, Jr. to Miss Emily Shaw.

In Readfield, Mr. Benjamin H. Cushman, of Farmington, to Miss Nancy Waugh.

In Topsham, Capt. Dixey W. Thompson to Miss Sarah, daughter of Humphrey Purinton, Esq.

DIED,

In this town, on Friday last, of consumption, Miss Caroline, daughter of Thomas Gilpatrick, Esq. aged 23.

In Waterville, Miss Almeda W. Wing, daughter of Mr. Allen Wing, aged 20.

In Prospect, Mrs. Nabby Jones, widow of Mr. Solomon Jones, formerly of Roxbury, Mass.

In New Sharon, 11th inst. Mr. John Seavey, Innkeeper at Farmington Falls. He was a kind Father, an affectionate husband and a respectable citizen. He died in the full belief of a happy immortality.

At sea, six days out of New Orleans for Havre, Mr. Albert Townsend, of Brunswick, Me. aged 20 years, son of Burt Townsend.

In Cherryfield, on the 19th ult. John Upton, Esq. aged 42 years. Mr. U. was a liberal hearted man and esteemed as one of the best citizens of the place. He has left a widow and five children to deplore the decease of a faithful husband and an indulgent father. He died as he had lived fully and firmly in the faith of Universal goodness and salvation. We state this fact particularly, because after his decease it was reported by Methodists, that he had renounced his faith. The report is untrue. Up to the time when he was bereft of his reason he remained unwavering in his belief.—*Com.*

MARINE JOURNAL.

PORT OF GARDINER.

Thursday, June 21.—Sailed, sch'rs Mark, Crowell, Barnstable; Mary, Marson, Boston.

Friday, June 22.—Arrived, sch'rs Milo, Brookins, Boston; Elizabeth, Wait, do.; Adeline, Brookins, New-Haven; sloop Betsey, Orr, Boston.

Sailed, sch'rs James-Monroe, Hall, Boston; Aurora, Rodman, do.; Herald, Gage, Yarmouth; Lucy, Baker, do.; sloops Deborah, Perry, Sandwich; Eunice, Perry, do.; Mary-&-Betsey, Kelly, Dennis.

Saturday, June 23.—Arrived, sch'rs Betsey-&-Polly, Baker, Falmouth; De-Wolf, Kelly, Barnstable; Eliza-&-Jane, Griffin, Gloucester.

Sailed, sch'rs Bonny-Boat, Moore, Boston; Wm.-Barker, Blanchard, do.; Hunter, Baker, Falmouth; Martha, Edwards, Nantucket; Three-Sisters, Treadwell, Salem; sloops Experiment, Weeks, New-Bedford; Delight, Phinny, Falmouth; Carrier, Welcomb, Ipswich.

Sunday, June 24.—Arrived, sch'rs Worromontogus, Wait, New-Bedford; Clarissa, Caldwell, Waymouth; Myra, Small, Falmouth; New-Polly, White, Yarmouth.

Tuesday, June 26.—Arrived, sch'rs Osprey, Waymouth, Salem; Commerce, Knox, do.

Sailed, sch'rs Catharine, Blanchard, Boston; Nancy, Morrill, do.; sloop Louisa, Nye, Falmouth.

Wednesday, June 27.—Arrived, sch'rs Frances, Tappen, Manchester; Lady, Lemont, New-York; Olive-Branch, Bishop, Fall-River; Mechanic, Blanchard, New-York; Mary, Mason, Boston.

Sailed, sch'rs Milo, Brookins, Fall-River; Elizabeth, Wait, Boston; DeWolf, Kelly, Barnstable; Eliza-Jane, Griffin, Gloucester; sloops Cicero, Besse, Wareham; Reaper, Gibbs, do.

Notice to Brickmakers.

THE subscriber is manufacturing several thousand dollars' worth of FISK & HINKLEY'S IMPROVED BRICK MACHINES, to put in operation the present season—which may be purchased of the subscriber at Eustis's Hotel in Hallowell, Whittier's in Portland, Brown's in Augusta, or at his house in East Livermore, and delivered at either of those places, on short notice.

Said Machines are sold on liberal terms, and warranted to answer the purpose for which they were intended.

JOE HASKELL.

June 26, 1832. 26—tf

Universalist Books.

UNIVERSALIST BOOKS; of every description that are to be obtained in the United States, are kept constantly on hand for sale; wholesale and retail, by THOMAS WHITTEMORE; at the Trumpet Office, No. 40, Cornhill, Boston. Orders from a distance cheerfully and promptly attended to. The port of Boston furnishes ready conveyances to all ports in the United States; and books and pamphlets, when ordered to any considerable amount, are packed in strong boxes, and forwarded in the most perfect order. These books are furnished on commission to those whose character is well known, or who send recommendations from persons with whom we are acquainted.

All orders should be directed as follows: "Thomas Whittemore, Trumpet Office, Boston, Mass."

KENNEBEC, ss.—*At a Court of Probate holden at Augusta, within and for the County of Kennebec, on the last Tuesday of June, A. D.* 1832.

EUNICE B. WALTON, of Gardiner, in the County of Kennebec, the widow of JOSEPH B. WALTON, late of Gardiner, in said county, deceased, having made application for an allowance out of the personal property of said deceased:

Ordered, That the said EUNICE B. WALTON give notice to all persons interested, by causing a copy of this order to be published three weeks successively in the Christian Intelligencer and Eastern Chronicle, printed at Gardiner, that they may appear at a Probate Court to be held at Augusta in said county, on the last Tuesday of July next, at ten of the clock in the forenoon, and show cause, if any they have, why the same should not be allowed.

H. W. FULLER, *Judge.*

A true copy,—Attest: E. T. BRIDGE, *Register.*

Wanted:

WANTED by the subscriber immediately, a journeyman Carder and Clothier. Also, as an apprentice to the same business, a boy of 16 or 17 years of age and of steady and industrious habits.

JOHN O. CRAIG.

Gardiner, May 24, 1832.

Spring Goods.

GORDON & STODDARD,

No. 78 and 80 State Street, BOSTON,

HAVE received by the late arrivals from Europe 200 packages, comprising an extensive assortment of WOOLLENS, COTTON, LINEN and STUFF GOODS, which they offer for sale LOW for cash or short credit. April 16, 1832.

Vessel for Sale:

THE hull of a VESSEL now on the stocks, about 130 tons burthen, low deck, 83 feet on deck, 23 feet beam, 8 feet hold—built principally of white oak and the first rate workmanship—can be launched in June inst. For further particulars enquire of

CUNNINGHAM & KENNEDY or MOSES JONES.

East Alna, June 4, 1832.

FOR SALE:

ABOUT Forty acres of excellent land in Winthrop, two miles south of the village. It is situated on a large road, travelled from thence to Brunswick. There is cut yearly on said Farm ten tons of hay. It has a sufficient quantity of pasture, a good young orchard, and ten acres of land are covered with a heavy growth of wood. There is on the premises a decent house and barn, and a good well of water. An unquestionable title can be given to the same by the subscriber on the premises and possession given when sold.

SAMUEL WHITNEY.

June 1, 1828.

POETRY.

A PRAYER.

Heaven bless thee in the morn!
While the sun its rays is sending
O'er the dew-drop, on the thorn,
With golden light and life descending;
Ere the glorious day is born—
Heaven bless thee in the morn!

Heaven bless thee in the day!
On the deep and dreary ocean,
'Mid the dangers, far away,
In anxious fears and fond emotion,
In thine absence, hear me pray—
Heaven bless them in the day!

Heaven bless thee in the night;
While the weary world are sleeping,
Fancy brings, in visions bright,
Thee, the lonely night-watch keeping,
When darkness shrouds the moon's pale light,
Heaven bless thee in the night!

Heaven bless thee in thine home!
Where thine own awaits to cheer thee;
There to rest, no more to roam,
With all that can to life endear thee;
No more to brave the ocean's foam—
Heaven bless thee in thine home!

MISCELLANY.

From the Gospel Anchor.

RELIGIOUS CONTROVERSY.

[Continued from our last.]

Mr. Chamberlain next proceeded to make some remarks on the word *aionos*, rendered in our version everlasting and eternal. He contended that the word properly signified *endless;* that being derived from a compound, which was literally, "always being;" therefore in its primary sense it must be endless. Again, this word was applied to God; if then we should limit it, we should go to destroy the proper eternity of the Deity. It was applied to the happiness of the righteous, as well as the punishment of the wicked. Lastly, there was no other word by which the writers of the Testament could have expressed an endless condition.

In reply to those remarks, the Editor proceeded to show in the *first* place that the word did not properly signify endless. The word *aionos* was derived from the substantive *aion.* Now it must be very evident that the adjective could not signify more than the substantive from which it was derived. The stream does not rise higher than the source from which it flows. There would be no difficulty in showing that the substantive, in almost every part of the New Testament, signified an age, be that age longer or shorter. Thus in Eph. xi. 7, "That in the ages (*aiones*) to come he might show the exceeding riches of his grace," &c. It would be very inaccurate to talk of eternities to come. Sometimes the word was rendered world, but signifying age or dispensation. Thus in Hebrews ix: 26. "For then must he often have suffered since the foundation of the world: but now once in the end of the world, (*aion,*) hath he appeared to put away sin by the sacrifice of himself." It cannot be contended that Christ appeared at the end of this material system, for that has not yet come; and it would be still more preposterous to talk of the end of an eternity. It must therefore be conceded that the world here signifies the age or dispensation. Christ did appear at the close of the Jewish dispensation. Other texts were quoted, but it is unnecessary to multiply examples.

Secondly, the argument that this word being applied to God, necessarily made it eternal, as a limited application would destroy the proper eternity of the Deity, was not by any means conclusive. God did not depend upon an adjunct for his eternity—he is in himself eternal. Again, we often find such expressions as these—"thou art God from everlasting to everlasting"—that is, from age to age, in the original. We may then inquire how many everlastings it takes to make a proper eternity? But the proposition might also be reversed and to what results would the rule bring us? The word everlasting is applied to things which are limited in duration; it is also applied to the Deity—*therefore* the Deity is limited in duration.—This is a conclusion as fairly deduced as the other.

Thirdly, the term everlasting punishment, was only found once in the scriptures, in the 25th Matt. and it was not necessary to repeat the arguments which had been already adduced, to show that the punishment there mentioned, only applied to man in this state.

Lastly, it was a mistake to say that there was no other word in the Greek language, which could have expressed a fixed condition of man. There were two words used by the sacred writers, of great emphasis, both applied to God and to man, when he shall be renewed in the image of him who created him. These words are, *immortal* and *incorruptible*. "Now to the King eternal, *immortal*, and invisible, the only wise God, be honor and glory, forever and ever, Amen." 'Professing themselves to be wise, they became fools, and changed the glory of the *incorruptible* God, into an image," &c. Now we are told by Paul, in 1 Cor. 15th chap. that "this corruptible shall put on incorruption, and this mortal shall put on immortality"—that having "borne the image of the earthly, we shall also bear the image of the heavenly." Here then is a condition of fixed happiness, the very *nature* of which is endless, without the necessity of a qualifying epithet. This view our Saviour also held out to the Sadducees, when he said that after the resurrection we should not die any more, but be as the angels in heaven.

Mr. C. in replication, admitted that the word everlasting had sometimes a limited meaning; but he contended that it sometimes also meant eternal.

To this the Editor had no objection: and it was agreed upon that it derived its duration from the subject to which it was applied. It would remain then for Mr. C. to show the propriety of endless punishment. He must be aware that in the text, "these shall go away into everlasting punishment," the word there rendered punishment, was in the original, *correction;* implied *amendment*, it would be absurd to talk of an "eternal correction."

The next text discussed, was 2 Thess. i. 8—"who shall be destroyed with an everlasting destruction, from the presence of the Lord and the glory of his power." But as we do not wish to extend these articles to a tedious length; we shall reserve the remarks made on that text, to another number.—L.

To be continued.

Report of the Boston Physicians on the Cholera.—The following report from the medical gentlemen of Boston, made at the request of the City Council, will be read at this time with strong interest.

The Consulting Physicians of the City of Boston, having been requested by the Mayor and Aldermen to prepare some instructions for the relief of persons attacked with the Asiatic Cholera, before Medical advice can be obtained, and also for the prevention of this Disease, report as follows:

There are two kinds of the Cholera cases, one excessively severe and sudden in its attack, the other comparatively mild. The former requires the immediate use of remedies; the latter may wait the attendance and advice of a physician.

The symptoms of the violent form, are great coldness, dizziness, sickness of the stomach and vomiting; diarrhæ, small watery discharges, violent cramps in every part, and a livid color of the body.

The following remedies should be used directly, when the symptoms occur:—

1st. Give for an adult 50 drops of laudanum in a wine glass of hot brandy and water, equal parts of each; and repeat it every fifteen minutes, until four doses have been taken, so as to give in the whole 200 drops!—if thrown up repeat the laudanum in a teaspoon full of Brandy.

2d. Apply bags of hot sand to every part of the body and limbs of the patient. Large woolen cloths wrung out of very hot water may be applied in the same way, provided they are kept from cooling.

3d. Make a poultice or paste of common mustard mixed in the same way, as for ordinary use. Apply this hot, over the whole surface of the bowels.

4th. Give an injection made with a gill of starch, arrow-root, or gruel, with one teaspoonful of laudanum in it.

Milder form of the disease.—This is often preceded by a looseness of the bowels and sickness at the stomach. When these symptoms come on, the patient should omit the use of solid food, and take as little as possible of any thing into the stomach. A proper nourishment in this state, is arrow-root or rice water. For drink, small quantities of pure water* or tea.

The patient should keep in bed. If the bowels have not been freely emptied, an even dose of powdered rhubarb may be given. This is to be followed by an injection, every four hours, of half a pint of flaxseed tea with 20 drops of laudanum in each. The surface of the bowels should be blistered. If the patient is much exhausted, a teaspoon full of tinct. of cinnamon in half a wine glass full of hot water, may be given, once in half an hour, for three or four times.

Means of prevention.—Cleanliness, domestic and personal, is of the first importance in the prevention of Cholera. Every house and shop, especially provision stalls, should be made clean and sweet.—Out houses should be freed from all offensive matter. Cellars especially should be cleared of putrid vegetables, ventilated, and thoroughly dried. Beds and bed clothing should be daily exposed to currents of fresh air.

Personal cleanliness must be carefully attended to. Those who can do so, should in hot weather, bathe in sea water two or three times a week, and others should wash the whole body with warm water and soap, at least twice a week.—Children should not be omitted in this process. As few individuals as possible, should live in the same room, and where a number are found together, means for dividing and giving them more healthy lodgments should be provided at the public expense.

Crowded meetings, especially in the evening, should be avoided.

Food.—In a disorder which affects the stomach and intestines, all attempts at prevention would be useless, without a most strict attention to food. A fact established by the experience of all Europe and Asia is that the "Cholera attacks the tippler," and makes him his first victim. A little excess, even in wine, exposes to the disease. Liquids of all kinds should be moderately used. The safest are common tea and teas made of domectic herbs, taken warm. Acid drinks are pernicious.—Cold water if pure may be taken in moderate quantities, but when the weather is hot and the thirst great, the mouth, the hands, and the face should be previously washed.

Excess of solid food is a sure preparation for the disease. The best articles of food are bread, eggs, fresh meat, fresh fish, rice. Perfectly good and thoroughly boiled vegetables stand next, as potatoes, asparagus, etc. All uncooked vegetables, as salads, are dangerous. Fruits, unless very fine had better be avoided. Strawberries, taken by themselves, or with the addition of a little wine are the least likely to do mischief. Pastry, preserves, pickles scarcely need be mentioned as requiring a total prohibition. All unusual fatigue and exercise; exposure, to cold, wet, and to the night air should be avoided. The dress should be carefully regulated according to the changes of temperature. Flannel next to the skin is universally recommended, and to those of a more delicate habit is indispensable.

What we have already said on the subject of ventilation, will make it sufficiently understood that we believe the pure air of the country to be more salutary during the hot season, than that of a large town. While therefore, it is not indispensable to flee the City on the appearance of the Cholera, and while we doubt not it will pursue a different course from yellow fever, and infect the country if it does the town, we should advise those who have the means of selecting their residence, to quit the frequented walks of men, and seek retirement and sequestration, during the prevalence of the epidemic.

Finally, we recommended a *good conscience* and *a fearless performance of duty*, as the best of all preservatives against this disorder. It is well known to physicians that the most timid are most frequently the subjects of epidemic diseases.—This is peculiarly the case with Cholera, because it effects the nervous system.—We therefore strongly urge on our fellow citizens, a perfect confidence in the wisdom and goodness of God, and a full assurance that those who perform His will by the devotion of their labors to the sich and suffering, are taking the surest means to escape the attack of this disease.

Signed, JOHN C. WARREN,
BENJAMIN SHURTLEF,
GEORGE C. SHATTUCK,
GEORGE HAYWARD,
JOHN RANDALL.

* This article is with difficulty obtained in this place. The water of the Aqueduct is to be preferred, unless perfectly sweet rain water is to be had.

Extract from popular instructions as to the Cholera.

Observe the strictest cleanliness both in person and dwellings. Avoid all chances of being chilled, and keep the body warm, particularly the stomach, bowels and feet. Avoid placing the feet upon the cold floor. Workmen obliged to work in cold or damp places would do well to wear wooden shoes or clogs. Abstain from sleeping with the windows open.—Return home at an early hour, in order to avoid the cold and damp of the night air. Avoid as much as possible excessive fatigue. Whatever may be the weather or the season, do not go too lightly clad.—Sobriety cannot be too strongly recommended; consequently avoid all excesses of eating and drinking, for it has been observed that drunkards and debauchees have been most exposed to the attacks of the Cholera. Let your food be principally meat and meat soups; eat as little as possible of *chareuterie* and salt meats, and abstain entirely from heavy pastry. Abstain from undressed food of every description.

All cold drinks, taken when a person is heated, are at all times dangerous. The water used as a beverage ought to be clear. Filtered water is better than any other. Instead of drinking it pure it would be better to mix it with two teaspoonsful of brandy or *absinthe* to a pint. Water lightly mixed with wine is equally good.

The excessive use of strong liquors is very pernicious, and taking unmixed brandy when fasting is equally so. Persons who have contracted the habit of doing so, should at least, first eat a piece of bread. The same objections apply to drinking white wine fasting. All beer and cider of bad quality ought to be avoided.

Every person who feels himself suddenly affected by dull pains in the limbs, heaviness, or giddiness of the head, a feeling of oppression, uneasiness of the chest, heartburn, cholic, should immediately apply to a physician, or the next Bureau de Secours. Persons thus affected should immediately go to bed and take quite hot, an infusion of peppermint and flowers of the lime tree, and heat himself by every possible means. Prepared chrolic solutions being universally recommended as a useful precaution against infection of any kind, it may be desirable to give the following receipt for making them.

Take one ounce of dry chlorate of lime, and one quart of water; pour a sufficient quantity on the powder to make it into paste, and then dilute it with the remainder, strain off the solution, and keep it in glass or earthen vessels well stopped; a portion of this solution should be poured into a shallow bowl, and placed in every room in the house. The chlorate of soda is near as good; it is to be used in the same manner, in the proportion of one ounce of chlorate to ten or twelve ounces of water.

A Treatise on Breeding Poultry.—Abridged by Thomas G. Fessenden, Esq. Editor of the New England Farmer.

In this country poultry is hardly a common article of food, though it is almost universal in France, and common in all Europe. The patriotic wish of Henry IV. was, that the poorest of his subjects might, on Sunday, have a fowl in the pot. Eggs, too, in France, are so generally consumed, that there are said to be six hundred ways of cooking them. In Egypt fowls are so abundant that fourteen of the fattest may be purchased on the Nile for a dollar. The same sum will purchase 1000 eggs, or pidgeons innumerable. In Egypt it is a considerable branch of rural economy to hatch chickens in ovens, by artificial heat. A chicken of three months is the most digestible of all animal food. The breeds of fowl in this country, seem to be various and much blended. The Poland fowl, when found unmixed, is one of the best. Hens, it is said, are in their prime at three years; and it is not advantageous to keep them after five. Those with yellow legs are slender in constitution and inferior in taste. Polygamy seems, by general consent, to be conceded to the domestic poultry, in the proportion, to be most advantageous, of one male to from four to six females.

Smooth eggs should be chosen for setting, and marked with a pen, to distinguish them from any new ones that may be laid. The new ones should be removed. All watery food, soaked bread, or potatoes, is improper food for young chickens. Eggs boiled hard, or curd, chopped small, is good early food. The Egyptians hatch by artificial heat, of about 90 degrees. A fresh egg is better than an old one, but the freshness may be retained, for several months or more, if the pores are rendered impervious to the air by some unctuous application,—viz.: annointed with mutton suet, and placed on end, wedged together with bran; or they may be preserved by dipping in oil and packed in salt. It is said that eggs may be kept several years sound, in a vessel of water saturated with lime and a little salt. A patent has been obtained in England for the following method, which is said to be efficient for two years. "Put into a tub one bushel of quick lime, thirty-two ounces of salt, eight ounces of cream of tartar, and mix the same with the quantity of water that will swim an egg with its top just above the liquid." The book abounds in instructions for breeding, rearing, and fattening all the common domestic fowls, rabbits, and swine; and for the management of a dairy. It is a valuable addition to rural economy. The publishers are Lilly and Wait, and Carter and Hendee.—*Boston Courier.*

[From the Newport, (R. I.) Herald of the Time.]

THE GOOD PHYSICIAN.

It is an important fact, that exercise of the various and intellectual powers is one of the most efficient tonics to the nervous system. Every person who has either attended invalids, or been an invalid himself, must have often remarked, that the visit of a kind and intelligent friend is highly useful in dispelling uneasy sensations, and in promoting recovery by increased cheerfulness and hope. The true reason of this is, simply that such intercourse interests the feelings, gives a *pleasing* excitement to several of the largest organs of the brain, and through these, to the nervous system, and thus conduces to the diffusion of a healthier and more abundant nervous energy over the whole system. This, in fact, is an important medical principle, according to which physicians act systematically, when they often seem to be merely passing time; and it is this which makes it so desirable, even for his own success that the medical practitioner should be always the friend as well as the professional adviser of his patient.

The extent of good, which a man of kind feelings and exercising a ready command of his ideas and language can do, is much beyond what is generally conceived! If this hold good in debility arising from general causes, in which the nervous system is not primarily or exclusively affected, but only as a part of the body, it must hold infinitely more so in nervous disease; for then, indeed, the moral management is truly the medical remedy, and differs from the latter only, that its administration depends on the physician, and not on the apothecary,—on the friend, and not on the cold and indifferent attendant.

In allusion to this, one of our best medical authorities (Baglivi) said, after much experience—"Indeed, I can scarcely express how much the conversation of the physician influences even the life of his patient, and modifies his complaints. For a physician powerful in speech, and skilled in addressing the feelings of a patient, adds so much to the power of his remedies, and excites so much confidence in his treatment, as frequently to overcome dangerous diseases with very feeble remedies,—while more learned doctors, languid and indifferent in speech, could not succeed in the use of the most active and promising remedies that man could produce."

To the Hon. the Justices of the Court of Common Pleas, holden at Warren, within and for the County of Lincoln, on the fourth Tuesday of April, A. D. 1832.

HUMBLY shews JAMES CARNEY, of Dresden, in said County, that he is seized in fee and as tenant in common with other persons unknown, of one undivided fourth part of a certain piece of land situate in said Dresden, and bounded as follows, viz. on the north by land of James Carney; on the east by land of William Howard; on the west by Kennebec river; and on the south by the County road leading to Call's Ferry, so called, containing about thirty acres of land, more or less. That he cannot possess, occupy and improve his said fourth part of said premises to any advantage, while the same lies in common and undivided as aforesaid, but wholly loses the profits thereof. Wherefore he prays that notice may be issued in due form of law, and that his said fourth part may be set off and assigned to him in severalty, agreeably to the statute in such case made and provided, and your petitioner will ever pray. JAMES CARNEY, by his Attorney,
S. BISHOP.

Copy Attest: NAT. COFFIN, Clerk.

LINCOLN, ss.—*Court of Common Pleas, April Term,* 1832.

On the foregoing petition, *Ordered*, that the Petitioner give notice by publishing his petition, with this order thereon, three weeks successively in the Christian Intelligencer, the last publication to be thirty days at least before the next session of this Court to be holden at Topsham on the fourth Tuesday of August next, that all persons interested may then and there appear, and shew cause, if any they have, why the prayer of said petition should not be granted.

Attest, NAT. COFFIN, Clerk.
Copy Attest, NAT. COFFIN, Clerk.

MAHOGANY.

BLAKE & KITTREDGE,
(Formerly GRIDLEY, BLAKE & Co.
City Market Building, Brattle street, Boston.
HAVE FOR SALE,

185,000 FEET of St. Domingo and Bay MAHOGANY, selected with great care from various cargoes, and comprising the best assortment of branch and plain Mahogany to be found in the city, sawed into all dimensions and thickness of roist, plank, boards and veneers, suitable for Cabinet Makers, House and Ship Carpenters, or for Factories, which they will sell at the lowest market price and in lots of any quantity that their customers may be accommodated without purchasing any superfluous stock.

B. & K. respectfully invite purchasers to call and examine for themselves or send their orders, which will be attended to the same as if they were present.

Boston, April 20, 1832.

PROPOSALS
For the second Volume of
The Gospel Anchor.

THE first volume of the Anchor will be completed in June next, and the first number of the second volume will be issued the first week in July. Although the paper has only existed a year, and of course is still in its infancy, it has received a generous support and is now circulated to above twelve hundred subcribers and patrons. A continued zeal on the part of its friends to extend its circulation, would soon raise the list to two thousand subscribers; and the Publisher respectfully invites their endeavors in promoting its interests. There are but few of our subscribers who might not, if the effort were made procure each a new name to add to our list.

The Editors will continue to exert themselves in rendering the publication both instructive and amusing, by blending the "useful with the agreeable." To the more serious reading of sermons, religious discussions and scriptural illustrations, will be added religious intelligence, the progress of our holy cause, and moral essays on a variety of subjects. As the guardian of our civil and religious liberties, the Anchor will be found "*faithful and fearless.*" The Editors stand pledged to the public as the uncompromising foes to religious domination, and they will narrowly watch, and vigorously oppose, every attempt which a crafty, aspiring, and ambitious priesthood may make to control the liberties and enslave the minds of the citizen, under the specious and imposing sanctions of religion.

TERMS.—The Anchor is published every Saturday at No. 8 1-2 State-street, Troy, N. Y. at $1 50 in *advance*, or $2 if not paid within three months.

Great Improvement in Mills.

THE subscriber has made an additional improvement in his reaction water wheel which makes it more simple in its construction and easily kept in repair, which he now offers for sale in single rights, or in districts, to suit purchasers.

The subscriber confidently asserts that more labor can be performed with a given water power by his wheel, than by any other wheel now in use, while the expense is less than one fourth that of the best wheel; it having been found by actual experiment, to perform twice the labor of the tub wheel placed in the same situation, being on a perpendicular shaft, no geering is necessary in its application to grist mills and other machinery; it is peculiarly adapted to small streams with moderate head of water, and is but little affected by back water. The wheel and shaft are both of cast iron, and of course, very durable.

The wheel is now in successful operation in the grist mill of Hon. Jas. Bridge, Augusta, Me. where the public are invited to call and examine for themselves. JOHN TURNER.

Augusta, Dec. 1, 1830.

I hereby certify that I have lately erected a grist mill in Augusta with two run of stones, the one moved by a tub wheel of the most approved construction, and the other by Turner's Improved Reacting Wheel; the reacting wheel has been in operation seven weeks, and has proved itself to be decidedly preferable to the tub wheel. JAMES BRIDGE.

I hereby certify that during the time I was making preparations for erecting a grist mill in North Salem, I examined quite a number of grist mills moved by several different kinds of wheels, among which was Turner's Patent Reacting Wheel; from the appearance I was decidedly of the opinion that it was preferable to any other—without hesitation I caused three of Turner's wheels to be put in operation in my mill. It has proved equal to my expectations in every respect.
JOHN SMITH.

Readfield, Feb. 16, 1832. tf13

Farms & Mill Privileges.
FOR SALE—A FARM

SITUATED on the northerly line of Liberty, upon George's River, in the State of Maine, on the county road from Camden and Thomaston, about half a mile south of the stage road through Montville, from Belfast to Augusta. Said Farm contains *fifty acres*, with a good House and Barn, and has upon it within a few rods of the road 4 or 5 excellent *WATER PRIVILEGES*, suitable for the erection of *Cotton* and *Woollen Factories*, or those of *Iron*, the latter of which, particularly *for Scythes, is* much needed in this State; being about 15 miles from Belfast, on Penobscot Bay. Said mill sites are suitable also for a *Tannery*, being in the midst of an abundant supply of hemlock bark, which for many years to come may be purchased as low as $2 per cord. It is a peculiar excellence of these Privileges that they command an unfailing supply of water the year round, being only about a mile from George's Lake or Pond, which acts as a reservoir that never fails. These premises being in the heart of a thrifty State, and in the midst of one of its best neighborhoods, offer every encouragement to the enterprize of any Manufacturer in New-England, who may wish to purchase an eligible situation for any of the purposes aforesaid. A stone dam has been already constructed upon a rock foundation, at one of the Privileges alluded to, and no where in the State could Machinery be put into operation, with greater safety or at less expense.

Also, another *FARM* adjoining the aforesaid premises, with a House and Barn, being on the southerly line of Montville, through which the same road before described passes, containing *ONE HUNDRED ACRES* of superior mowing, pasturing and tillage, equal in quality and in productiveness to any Farm in the County of Waldo, being the Farm now owned and occupied by Mr. Paul H. Dyer, a greater part of which is under good improvement.

☞ For terms, and any further description of the premises, application may be made to EBENEZER STEVENS, of *Montville*, near the premises, or to the Editor of the Maine Workingmen's Advocate, Belfast, either personally, or by letter, post paid.

Montville, May, 1832. 6w—23

PLANING, TONGUEING AND GROOVING MACHINE.

THE subscriber informs the Public that he has just put in operation a labor saving machine which will be found of great utility to those who are engaged in building. It is now in operation in Gardiner, and is capable of being worked by steam or water power. The Agent of the Patent right has visited the State for the purpose of disposing of the rights for Maine and New Hampshire. He may be found at Perkins' Hotel in Gardiner, and invites Joiners and others who may wish to purchase rights for towns, counties, or for the State, to call and see it in operation.
H. BECKER.

Gardiner, May 10, 1832.

Hats! Hats!

THE subscriber offers for sale at his old stand, as good an assortment of HATS of every quality and description as can be found in the State of Maine, manufactured under his own direction by experienced workmen, and of superior stock, which he will warrant to give entire satisfaction to his customers.

ALSO, a good assortment of gentlemen youth's and children's *CLOTH CAPS*—children's *FANCY CAPS*—*PALM LEAF HATS*—*UMBRELLAS*—*BAND-BOXES*, &c. &c.—cheap for cash or good credit.—*CALL AND EXAMINE.*
L. L. MACOMBER.

Gardiner, May 14, 1832.

Notice.

AGREEABLY to the second article in the By-Laws of the town of Gardiner, the undersigned have appointed RUFUS GAY, Esq. and BENJ. H. FIELD, Inspectors of Police, and they are authorized to enforce the observance of said By-Laws the ensuing year.
WM PARTRIDGE, } *Selectmen of*
BENJ. SHAW, } *Gardiner.*

Gardiner, June 16, 1832.

N. B. Copies of the above By-Laws are ready for delivery at the Selectmen's room.

Public Sale.

WILL be sold at Public Vendue, on the premises at Bowman's Point, in Hallowell, on Monday the 9th day of July next at 2 o'clock, P. M. so much of the Real Estate of the late Capt. WM. SPRINGER, deceased, as will raise the sum of five hundred and fifty-five dollars and costs of sale.
PETER GRANT, } *Executors.*
JESSE JEWETT, }

Hallowell, June 18, 1832.

Particular Notice.

ALL persons indebted to the subscriber on store account for 1831, must settle the same previous to the 10th of July next, or after that time pay costs.
STEPHEN WEBBER.

Gardiner, June 18, 1832. 21